



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

mistakes of judgment and much bitterness of feeling stand out on the pages of "Buckle and His Critics," and at times it is tedious, yet to any one interested in sociology or the sociological aspects of history, it will prove suggestive and stimulating.

CHEESMAN A. HERRICK.

Central High School, Philadelphia.

The Tribal System in Wales. By FREDERIC SEEBOHM, LL. D., F. S. A. Pp. 238, 106. Price, \$4.00. London and New York: Longmans, Green & Co., 1895.

If there is any one quality which is characteristic of Mr. Seebohm's writing, it is its admirable clearness. The first three chapters of his "English Village Community," which was written exactly twelve years ago, have become classic in economic history, because they gave for the first time a clear, adequate, and picturesque description of the open field system and of the village community living upon it. It is not too much to say that all history of earlier England which touches the life of the common people can be divided into that which was written with and that written without the light thrown upon it by this description. This quality of clearness one is tempted to connect with two circumstances of Mr. Seebohm's personal position. He is a man of affairs, in actual business life; and therefore freed from some of the temptations of the study, the tendency to lose hold on reality, to construct a picture or an argument which seems satisfactory to one's self, but which has neither clearness nor verisimilitude to others. Secondly, the starting point for most of his work has been found in the actual material survivals or the physical marks of the country in the midst of which he lives, or which he has examined in his official work as a member of the Welsh Land Commission. More than one American student has brought home the remembrance of a walk through the country around Hitchin with Mr. Seebohm, as a lesson in methods of study as well as an experience of kindly and hospitable courtesy.

The "Tribal System in Wales" brings this question of capacity for clear delineation into immediate prominence, for one can scarcely think of a harder test. The complications of tribal organization and landholding, the repellent nomenclature, the intricate and elusive distinctions of persons and offices and powers seem to defy any clear comprehension or real definition. Yet this is just the task of the book; to construct from certain documentary materials an account of the structure of society in Wales when it was still tribal, which will give a clear idea of what such an organization was, and at the same time serve as a basis of comparison with other tribal systems, both in

their organization and in their methods of action. The sources are found in various "extents" and other local descriptions of Welsh districts, formed during the half century or more immediately succeeding the conquest by Edward I., in the three codes and other Welsh laws and maxims, and in donations to some of the early churches and monasteries. The documents of the first of these classes have not been previously published, and they are here printed in an appendix of more than a hundred pages.

Mr. Seebohm looks upon the Cymry of Wales, who are alone included in the discussion, at the time covered by his description, as an instance of a purely tribal organization, penetrated and modified by four new elements: land ownership, the intrusion of alien persons on the tribal land, political and territorial rule, and the Christian church. The nucleus of tribal society is found in the natural or artificial family, maintained for almost all purposes to the fourth generation, for other purposes preserving its unity to the seventh generation, and for still others to the ninth generation. These limitations of the family seem to be based on natural conditions. A patriarch might well see great-grandchildren living; the family could therefore remain to that degree complete. The memory of the same old man would extend back through three generations, and thus carry knowledge through seven generations, and possibly with the aid of well-kept traditions give proof of the unbroken bonds of the family through the maximum of nine generations. This family of blood relations to the ninth degree was organized under a "chief of kindred," and subserved various purposes, legal and military. The whole Cymric race was made up of a congeries of these natural blood kinships, and was in a certain sense itself a larger kindred or family. The family of four generations was however the all-important unit for landholding purposes. Such a family held its land in undivided possession, or rather the head of this family was looked upon as the landholder while its members had joint rights to its use. Grants of land could only be made after obtaining the consent of all others who had a family claim upon it. The Norman-English land surveyors in their endeavor to assimilate Welsh terms and titles to those to which they had been accustomed, were nevertheless unable to analyze such a joint family holding into its constituent parts, and accepted it as their unit, introducing the Latin word *lectus*, bed, as an equivalent for the Welsh *gwely*, a metaphorical term for the family. When, therefore, any land claims escheated, they were calculated as some fractional part of the land of such and such a *gwely*, not as any individual acres. From this organization into families of pure blood-relations arose most of the fundamental characteristics of Welsh society. With it

was closely connected the origin of servile status. The most marked difference between one man and another would be his membership or lack of membership in some Cymric family. Strangers might through a certain long series of intermarriages ultimately become members of the tribe; but others formed families of their own, which remained in a subordinate legal position, and in process of time became bound to the soil of the chief of some Cymric family, paying dues of a servile nature, although within their own family having joint rights to such occupation and inheritance of the land as the law allowed to them. Such persons seemed to the men who made up the "extents" to be practically villeins, though they also went by families not by individuals.

The tribal character impressed upon or retained by the territorial chieftainship, the dominion of the Prince of North Wales, reigning at Aberffraw, and the devices by which land and its tenants were conveyed to the church by the early chieftains together with the reaction of tribal tendencies on the Welsh church, form the subjects of the two fullest chapters of the work, but space will allow of no details to be given here.

The interest of this work cannot be as great as that of Mr. Seebohm's earlier books, whether those on the Renaissance and Reformation periods, or the "English Village Community." Its subject is more technical, its ultimate objects more narrow, the nationality whose customs it analyzes more insignificant in the world's history. Moreover, his method of clinging rigidly to the particular group of sources he is interpreting, rejecting all side lights that might be obtained from other co-ordinate sources, desirable as it may be for other reasons, leaves much in this particular book vague, fragmentary, and unsatisfactory. Nevertheless, these very deficiencies in interest are added claims to its importance as a scholarly historical essay. There is an exceedingly small number of persons competent to make such a study, and yet just this technical investigation is a prerequisite to further institutional and comparative study. Mr. Seebohm's abstinence from the use of other sources in this part of his work, and indeed from certain kinds of use of those that he has drawn on, will no doubt also be justified when the results of his later labors come to be published.

E. P. CHEYNEY.

University of Pennsylvania.

Zur Frage der Arbeitslosen-Versicherung. By Dr. GEORG SCHANZ.
Pp. 384. Bamberg: C. C. Buchner, 1895.

In this book Dr. Schanz has condensed into two hundred pages (half of the volume is taken up with illustrative documents) a clear